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The Green Light for the Church

THIS is the season of the year when the Christian Church quite generally gives itself to introspection and worship. It is a time of spiritual stock-taking. While Friends are not much given to emphasizing special times and seasons, as a part of the Church universal we are far from indifferent to those observances, and certainly not to the realities behind them, whereby Christian faith and life are renewed and strengthened. More particularly, included as we are in the fellowship of Protestant churches, we have a lively concern for an aggressive Christian advance through the medium of American Protestantism. From this viewpoint we make certain observations appropriate to the season. In a later issue we hope to speak more particularly to the condition of Friends.

That the Protestant Church has much potential life and power there is encouraging evidence. It pulsates with reawakened zeal for extending the Kingdom on earth. The enthusiastic response to the National Preaching Mission is evidence of this. It must be borne in mind, however, that while this response was quite general, it focussed chiefly in the ministry. From its big meetings the ministers went back to their congregations fired with high evangelistic purpose. They were exalted afresh with the sense of their mission, and that of the Church of Christ. This was good, but the mission of the Church cannot be wholly performed from the pulpit, however able and prophetic the voices that speak therefrom. After all, the work of the Christian Church will go forward or not depending upon the interest and faithfulness shown by its so-called lay members.

In view of this fact, certain conditions may well give us pause. In an eastern city, pastors of different communions joined the other day in addressing an open Lenten letter to the men of their community calling upon them to come to their senses and wake up to the menace that threatens because of indifference to religion. Not long before, a New York pastor, indignant at the poor attendance at church services, burned two of his books in protest before the startled eyes of the few worshippers present. "I had to do something," he later explained, "that was spectacular enough to arouse the community from its lethargy." At the annual meeting of the New York State Council of Churches and Religious Education, held in January, its General Secretary said: "Protestants must reduce the number of seatings or enlarge their constituency and they must go to church, or Protestantism in New York State is on the way out." That such random incidents are but too symptomatic of a general situation is shown by statistics that have been gathered on Protestant Church attendance in this country. These indicate that on a general average but about thirty per cent of the seats in our churches are being used and that perhaps only twenty-five per cent of those shown as members are supporting their churches with their personal attendance and active encouragement.

It is quite true of course that church attendance is not everything to be considered in connection with Christian service. However, it does measure rather well the interest and faithfulness of the membership. The question faces the Church, then, as to what can be done to bring its members to the house of worship and thus into the warmth of Christian fellowship and into active participation in a purposeful Christian program; to do this, and at the same time bring in others who now are not even nominally connected with the Church.

In seeking an answer to this important question, we might get some light from the numerous parties of the second part, so to speak, inasmuch as they are the objects of our concern. In other words, what might the laymen themselves have to say as to the kind of approach and appeal that could be made to them effectively? Within recent months, one nationally prominent layman, Roger W. Babson, Moderator of the Congregational-Christian Church, has been speaking to this point. Protestant ministers, he says, instead of trying to discover what we laymen *need*, seem determined to give us only what they *want*. Personally, we would amend this slightly to say that ministers, and other leaders too for that matter, are inclined to insist on giving laymen what *they* think the laymen need.

As a layman, then, Roger Babson has presumed to point out some of the needs which he and others feel, and to suggest some ways in which they may be met. For example, feeling deeply that it is a mistake to try to mould the whole congregation into a single preaching service, he proposes that churches hold five services throughout Sunday, so arranged as to answer to the wants of all. Some of these would be small meetings, not held in the main auditorium, but would meet the definite need of a few. One

preaching service—and he believes that no sermon should exceed twenty minutes—might be repeated once, or even twice, which would meet the time element involved with some. In attending any one of these services, whether of quiet worship, music, instruction or discussion, a member would be credited as a church attender. By all means, admonishes Mr. Babson, "Let us cease thinking only of the regular morning service as 'church.'"

This may be waved aside as impracticable. We hold no brief for the plan, but offer it as an example of how one leading layman is thinking concerning the responsibility of the Church for speaking to the condition of men *where they are*. Doubtless many others feel similarly, holding that the Church, like the Sabbath, was made for man and not man for the Church.

Much has been said and written of late to the effect that the Church must renew its evangelistic emphasis. That it do so is not only desirable, but imperative. Each generation must adapt its evangelism to the temper of its own time. The Good News is a constant—the method of proclaiming it is a variable. We believe that the evangelism required to serve the present need will be more inclusive and more penetrating in method than anything we have known. It will call for greater understanding, more patience, increasing devotion, a more thorough commitment to personal service, a more aggressive search for resourceful ways of proving to all men, regardless of class and condition, the constraining love of Christian brotherhood.

In short the Church must take the offensive as it has not yet done—an offensive of love. In his Great Commission, Jesus said, "Go." Too often his Church has been content to say "Come." "The Christian Church must set its house in order and get ready for the greatest crisis in its history," said E. Stanley Jones the other day in a farewell message before returning to his work in India after leading the National Preaching Mission. The crisis calls for new courage, he declared, and for deeper convictions. It is no time for defeatism, or tentative attitudes, but rather one for a new moral and spiritual boldness. The green light calls us forward.

The Power of an Endless Life

By Albert W. Beaven

President Colgate-Rochester Divinity School, formerly President of the Federal Council of Churches

IN THE midst of a discussion in the epistle to the Hebrews dealing with Jewish law and history, and expounding the place of technical matters such as tithes and altars, appears this intriguing but tremendously dynamic description of Jesus: "Who was made after the power of an endless life." I have always liked that phrase. It seems to take the whole matter of Jesus' personality out of the formal and artificial, and to put it into line with living, on-going cosmic force behind the universe. We see him in a long perspective, and by so doing find the key to his power.

How splendidly those words describe Jesus! We are all fascinated by life. It is a miracle which always holds our attention. We not only cling to it, but seek to understand it, to wrest from it its secrets, to live it to the full; this is the supreme objective of humanity. Among those who have understood it and grasped the secrets of its power, no one seems to have equaled Jesus Christ.

Again, when we try to learn the art of mastering it, desire to know how to live it so as to bring into it the deepest satisfaction, and to extract from it the greatest reward; when we seek to learn the scale of values by which we are to determine what is really most worth while in it, how to restrain our wayward and lower powers so that the higher and more splendid faculties within us can come to their finest development, no one seems to have done it as did Jesus. In the short months or years that he moved among the children of men as an avowed leader he seems to have crowded into the days so much of insight into life, to have illuminated its dark places so extensively, to have found the secret of its deepest resources in God so completely, to have brought his purpose and will so thoroughly in line with the eternal forces back of the universe, that his brief life has become the measuring-stick by which the greater portion of the people who live measure their highest achievement. The manner in which he did it seems to be hinted at in the text. He lived "after the power of an endless life." The great forces of eternal and on-going life flowed through him on to the future. He lived by the lift of a far view.

Many scholars of our day have been determined to get him located in his exact setting historically, politically, sociologically, psychologically and theologically. We have striven with painstaking and commendable accuracy to secure for ourselves a clear idea of his background, to know what the people of his time thought and what the ideas were with which he approached life, also to fix the dates and the other elements of his environment with precision. Slowly, like a sculptor cutting away the marble to uncover the figure imprisoned within the block, historians and scholars have attempted to allow Jesus to stand forth a true and accurate historical figure.

No one can lessen the importance of this quest. As a part of a general program it has its place and it has rendered us a great service. I think, however, that even those who are most deeply interested in that part of the inquiry are conscious that, even when that piece of work is done perfectly, it has not touched the secret of the thing which made Jesus what he was and is.

It was not the physical, it was not the historical, it was not the legal, political or sociological features, which differentiated him from everyone else; it was the marvelous incorporation, within his personality, of the abounding and endless principle of life which we believe is at the heart of all things. He was a specialist on life. He was its embodiment, its champion. He was called "the son of man," because he seemed to have within him the most perfect exemplification of all the highest and finest that life holds for us here. He was called "the son of God," because it seemed as though the Eternal Being who was the inventor and giver of life, the author of immortality, was expressing his purpose in him. Eternal life was already at work before their eyes in Jesus.

The will of that God seemed to be his will. When

people were near him they felt that they were in the presence of that God. When they followed him they felt the thrill of the cause of that God. Even in the dire moments of his suffering on the cross, there was a haunting consciousness, even within those who were his executioners, that surely this man had something about him which differentiated him from all others they knew, a force that was beyond their power to kill. Something was in him which was elusive and on-going.

To me, the various doctrines which have attempted to explain the person of Jesus have never been so important because I thought of them as adequate, scientific descriptions of historical situations, as they have been important because they were indications of a great reality which lay back of these greatest attempts which men could make, by their minds, to grasp this great reality and to put it in words. How incompletely those words have at times expressed it; how, as men have come to understand him better, the older sets of words have seemed passé and partial, is all brought out in our study of the history of dogma and theology. One no sooner contemplates the mysteries included in the person of Jesus than he begins to feel immediately that no words he can command are big enough to hold the feelings and emotions that he has in the presence. Man uses his intellect, at its best, only to find it impossible to crowd into a statement, or a set of dogmas, the great realities, the force, the dynamic element, in Jesus of Nazareth. Jesus eludes the dogmas; he is bigger than our intellectual pigeon-holes. While in one sense he is "the same yesterday, today, and forever," in another sense he is new and vital and contemporary. There is nothing static about him; he is no perfect marble statue, like Venus de Milo standing at the end of a long corridor in time; he is no perfect moral code carved upon some tablet and hid in some museum. Just as the text said, he was made "after the power of an endless life." Even in death, he was more alive and vital than other people are in life.

Others besides the author of the book of Hebrews emphasized this same element. When we open the pages of the Gospel of John we soon come upon another phrase: "In him was life, and the life was the light of men." This writer, too, feels that the "life" quality is one of the most remarkably unique things about Jesus. . . . No biographer paints an accurate picture of a person merely because he sets down the facts. He needs also a sympathetic interpretation of the inner soul of the other personality. There are those who would discount much that Paul says and much that John says, because it seems to be an interpretation, an expression of a deep enthusiasm growing out of devotion and love. But let us ask ourselves how completely any personality is passed along in literature unless he has, in addition to those who give the cold facts about him, someone who gives an interpretation based upon insight. That interpretation has value, and we judge its importance partly by the ability of the interpreter, partly by the evident reality of his understanding of the deeper things in the other personality, and partly by the willingness of the interpreter to be conquered by and be loyal to the great external objectives by which the one being described was mastered.

Among the greatest of Jesus' interpreters undoubtedly were these two, the writer of John's Gospel and the Apostle to the Gentiles. In their writing one comes upon their explanations of the overmastering power of Jesus. It is interesting to note how frequently their doctrines are attempts to explain this quality in the Master to which the text refers. The doctrines of the pre-existence of Christ, the resurrection of Christ, the living and continuously contemporary Christ, are examples of what we mean. They describe him as moving in a wide orbit. "Knowing that he came forth from God, and goeth unto God," writes John. "It was impossible that he should be holden of death," says Peter. "Christ in you, the hope of glory," says Paul. Are we to come to these and other like phrases, asking only, "Are they exact, complete, scientific descriptions of a set of physical facts. I think not, for more important than these words is the reality back of them in the personality of Jesus, which so gripped these men who were near to him that these explanations seemed the way to put it in words. Doctrines are secondary; the reality they attempt to express is primary.

These writers, standing next to and mastered by the magnetic and powerful personality of Jesus, felt, as the text says, that he "was made after the power of an endless life." They could not explain his tremendous accumulation of living and vital power, without assuming that his life reached back and tapped the eternal resources of the God of all life. Out of that grew their concept of the pre-existence of Jesus. If one does not accept their words, he, like them, is left to explain that element in Jesus which their words attempt to describe. Something about him seemed to link onto the far and endless past.

Take, again, their words about his rising from the dead. They could not explain what they had experienced after this resurrection, without trying to describe how they had been caught up on a rushing spiritual current which proved so powerful that it was impossible to conceive how the one who caused it could be holden of death. Death does not do to men the things that had been done to him and to them. They had seen him crucified, to be sure, but as a matter of reality and personal experience that endless life did break forth—like a spring which, dammed up in one place, breaks forth in another. It was impossible for him to be holden of death; and the touch and the thrill of that personality this side of the grave was even more powerful than it was on the other. While the debate went on as to what the exact facts were, that "endless life" flowed across the barriers of locality, of a cross, of death, of a tomb, of the restraints of the Jewish hierarchy and the Roman power, and spread itself out across the world, changing lives, electrifying all whom it touched. Whatever the theories about the matter in terms of explanation, in terms of reality there it was: a fact of experience. It is so today.

Take the concept of the living Christ, as they worded it or as we know it now. In what sense is he living? No one can ignore the metaphysical problems involved. These undoubtedly will be discussed until the end of time. But the great reality is that people get the same experience of God when they come near to this matchless personality now that they did then. He has the same effect upon them now as he did then. He shames them out of their smallness; he calls them to the noble and heroic; he inspires within them all that is fine and pure. Like the white captain of the hosts of goodness he strides across the centuries. He affects us as one living "after the power of an endless life."

These seem to me to be the realities that are back of the person of Jesus. He still lives "after the power of an endless life," and it is this far view in him and of him which enables us to explain him more completely than when we lose ourselves in the meticulous discussion of any specific set of physical facts, and let them, when found, stand unrelated to this longer vision. We need the far view if we are to understand the near one.

Not only, however, is it true that Jesus was himself lifted by the far view, and that we can understand him better when we interpret him as did these early writers, in the light of a far view of his work and his personality; but it is also true that we, as ministers of the cause of Jesus Christ, can capitalize this same principle in our work and

feel here the lift of the far view. We can take each piece of work in which we are engaged and give it larger meaning, by putting it against the perspective of the far view.

If a minister thinks of himself simply as a worker in a lone parish, the discouragement and the heart-break of it all can easily overwhelm him. If he admits to himself that he is the servant merely of one group, he grows narrow, parochial, competitive in his relationship to his fellow ministers, and leads his people not into the large things of the Kingdom, but into the small things of a sect or a party. Every minister of a local church must continually be lifting his task up into the greatness that belongs to it when it becomes part of the great enterprise of the Kingdom. Just as a man bending over a pattern in a mosaic, fitting tiny pieces of stone of different colors into some small figure, gets his real inspiration by taking his eyes off from it at times and seeing the large sketch of the whole picture on which he is working; so it is with the minister, he must get the lift of the far view.

This holds not only for his local parish, but for the whole enterprise. The vision which we call the Kingdom of God, the bringing of God's will upon earth , the achieving of the results that we want in the midst of mankind—these things cannot be understood unless they are put against the far view. The battle frequently goes against a man; he works hard, yet finds his plans crashing about his head; he preaches certain ideals, yet sees the crowd turn against them, and they become the views of only a minority. At times he has to stand all alone, upholding the ideals which he had proclaimed. If he gets no far view, he will die then and there, broken-hearted. But if he does, he may be like the heroes in the eleventh chapter of Hebrews, of whom it is said, "These all died in faith, not having received the promises, but having seen them and greeted them from afar." Had these men judged everything and measured their work by the period of persecution in which they lived, so graphically described in that same chapter, they would have seemed as great failures to themselves and to others as Jesus seemed to some when on his cross. But in the light of the far view they gained hope, and in that far view we judge them to be infinitely more important than those who beat them down and sawed them asunder.

We cannot tell whether a thing is right or wrong by the crowd that follows it. The minister must stand, and act, in the light of God's purpose, not by the plaudits of the contemporary group.

Into the midst of the somewhat bemired and soggy life of today, with its cynicism and doubt and dread, a minister goes. It is a thing of glory to be the preacher of a gospel that can proclaim to people that they can, if they will, live after the power of an endless life, and feel the thrill of a faith which reaches across time and strikes hands with the God of eternity.

We are in a great procession; we work in a cause that moves across the generations; we are empowered by a force that is as resistless as "endless life"; why should we not feel the lift of the far view?

Opiate or Stimulant?

By James R. Furbay

AN EUROPEAN Jew by the name of Karl Marx who lived a century ago, once came out with the shocking declaration that religion was "the opiate of the people." An "opiate" is the name given to drugs which induce dullness, inaction, sleep. One who is in this condition of stupefaction is not keenly aware of the vital issues about him, nor does he much care what is going on. All one wants to do is to sleep on blissfully without being disturbed.

Is that really what religion does to people? Or was Karl Marx wrong? I think we must agree that some types of religion have been purely opiates. On the other hand, there have been people who have had a type of religion that, instead of putting them to sleep, has aroused them to action, has stirred them to courageous deeds, has nerved them to do heroic exploits.

There was a kind of religion in Israel against which the prophets cried. It was a form of complacency or contentment in being "the chosen people," the "seed of Abraham." Isaiah cried out against the leaders who dozed along, having a rosy view of life, pretending that everything would go along all right no matter how people lived or what they did. He described them as slumbering watchdogs. "His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." (Isa. 56: 10., see also verses 11 and 12).

Jesus saw clearly that a lot of the religion of his day was pure opiate. He poured burning censure on the leaders who stood at the door of a better life, and would not enter nor allow the people to enter; who laid heavy burdens on men's shoulders and would not raise a finger to lift them; and who were sticklers for ceremonial trivialities, but were unconcerned about the great causes of justice, mercy, and truth.

Again, the ascetic, other-worldly religion in Europe during the Middle Ages acted as an opiate on the people. There was little concern with applying the principles of vital religion to the social, the political, and economic problems of their day. The world was hopelessly bad. All one should do was to make an escape from this world to heaven. Religion therefore withdrew from life, and concerned itself largely with getting people's souls safely landed on the other side.

Those who have studied candidly the history of Russia are impressed by the opiate-character of the pre-revolution religion. A small ruling class, headed up in the czar and the royal court, ran the country. The Church, being a state Church, was controlled by this ruling class which possessed the wealth and luxury of the country, while the masses rotted in poverty, ignorance and destitution. But the day came when the worm turned. And when the "proletariat" overthrew the ruling class, it also threw out religion as an enemy of the welfare of the people.

The religion of Hinduism has sometimes been charged with serving as an opiate. Millions have been kept in ignorance, hunger and poverty, and castes have been formed to keep the classes in their places, all under the approval of religion. One might expect that the social reformers there would throw overboard religion. Gandhi, however, has not done this, but has given a new interpretation to Hinduism. The huge class of "untouchables," however, the millions at the bottom of the social structure, now threaten to repudiate religion altogether, or else to turn to some other religion.

The early Quakers felt that the current ritualistic, legal-

istic religion tended to be an opiate. The Quaker movement was a reaction from the formal, sacramental religion of those days that had not come to grips with the actual problems of life. Furthermore, the type of pietistic religion that talks only of saving the soul tends in this same direction. Do not misunderstand me. Striving for heaven is good so long as it does not become a substitute for striving for the Kingdom of God here now on earth.

To Jeremiah the message was "fire in his bones" which would not let him rest in ease. It fired him to courage to attack the evils of his day—evils of government, evils in business, and evils in religion. Such a religion of ferment sometimes took the prophet to prison, but it never led him to sleepy unconcern. This was a quality characteristic of all the great prophets.

The real religion of Jesus Christ is always a stimulant. To Jesus, the Kingdom of God was like leaven in dough, a real ferment. It was a religion that drove him out into the wilderness to fast, pray and conquer temptation; that drove him into the temple to cast out the money-changers who were commercializing religion for private gains; that drove him all over Palestine proclaiming a gospel that struck directly at the evil and selfish ways of men, and promised the establishing of the will of God here among men; and that finally drove him to the cross of heroic self-giving. There is no opiate about that.

Religion was a stimulant to Paul, a fire in his bones, that drove him out over the Greek and Roman world as a great pioneer missionary of the gospel. Religion was no opiate to him. It was a consuming fire.

To read the Journal of George Fox is to be impressed by the dynamic nature of his religion. It was a stimulant that made of him a prophet to cry against the evils of his day; that drove him to face the storms of bitter intolerance and persecution that came down upon him.

For those like Whittier, John Woolman, Beecher, Lowell, Phillips Brooks, Harriett Stowe, and hosts of others who fought valiantly against slavery, religion was an unrelenting goad that would not let them rest in ease.

Religion was also a caustic stimulant to those like Frances Willard, who fought against the liquor traffic. That fight is not over, but will need to be taken up again, possibly to be fought on other fronts with other weapons.

There are also those who have given and are giving themselves to the cause of peace. Jane Addams, George Lansbury, Sherwood Eddy, and Maude Royden are names that suggest the many others whose vital religion has been a ferment, stirring them on to work valiantly for world peace and righteousness.

There is no opiate about the religion of one like Albert Schweitzer. Here is a master musician, a philosopher, an expert biblical scholar and theologian, who studied medicine and then went and buried himself in the heart of Africa to bring healing life and hope. When he needed funds for a hospital he returned to Europe and gave organ concerts to raise those funds. Once he was thought foolish; now he is generally considered as one of the greatest of living men.

Is your religion to you an opiate or a stimulant? Should we not frequently ask ourselves the question "Am I a soldier of the Cross?" We need the fire of the spirit which is expressed in the lines of G. A. Studdart-Kennedy:

"We shall build on!
On through the cynic's scorning.
On through the coward's warning.
On through the cheat's suborning.

"We shall build on!
Firm on the Rock of Ages,
City of saints and sages.
Laugh while the tempest rages,
We shall build on!

"Christ, though my hands be bleeding,
Fierce though my flesh be pleading,
Still let me see Thee leading,
Let me build on!

"Till through death's cruel dealing,
Brain wrecked and reason reeling,
I hear Love's trumpets pealing,
And I pass on."

Marion, Indiana.

The Ministry of Quietude

By William C. Alexander

"In quietness and confidence shall be your strength." Isaiah 30:15.

THERE may be some who will think this a strange theme for the present day. It is true that the prevailing spirit of the age in which we are living is one of haste and hurry, of hustle and bustle, of noise and, shall we say, confusion. It seems that each one is endeavouring to outdo the other in show and display, and that we must be always busy about something, so that there is not time for us in quietness and meditation to possess our souls.

Dean Sperry of Harvard is credited with the story of a young man who sat and regarded the Pacific Ocean with great dissatisfaction. "Yes, it's beautiful," he agreed, "but I hate to see all that water out there doing nothing." This illustrates the utilitarian spirit of the age which fails to see the usefulness of that which is inspiring and magnificent, even though it cannot be harnessed to drag a load or turn the wheels of industry.

The purely utilitarian conception of life is a mistaken one, though it isn't a new one. For God reasoned with his people, as long ago as the time of Moses, that their strength lay in quiet, confident dependence on him. He reminded them of that through his prophet Isaiah, but yearningly said to them "and ye would not." The utilitarian conception is age-old but false. To go back even before Moses: we find that Job's torturing questionings were answered by his being reminded of God that it was He who laid the foundations of the earth, who causes the dawn to break gently on the universe, who keeps the seas in their appointed places and set the stars in their courses, and sends the rain and the sunshine in due portion on the earth. It was good for Job to have a time when he could be delivered from his narrow and selfish vision and see the vision whole.

Even more so is it needful for us in our day—when inventions have been multiplied, when man has gained power over the forces of nature, when he digs into the bowels of the earth and brings forth metals and coal, when he darts through the air hither and thither on his petty little errands—to have a time to go apart and in quietness and repose let God come in and strengthen us.

It is they who spend much time in quietness and meditation who have a real message for the world. It was only after Moses had spent the forty years amid the silences of the Midian Desert that he was fitted to be the leader and

lawgiver to the chosen people of God. Reared in the splendor of the Egyptian court he was dependent upon earthly force and wealth and pomp, but after he had meditated in the desert he was strengthened for the ordeal and the greatness of the appointment that was his. The loftiest music and the sweetest that earth has ever known was composed by David, the Sweet Singer of Israel, a man whose entire childhood and youth were spent in the fastnesses and quietnesses of the fields where he shepherded his father's flocks. And it was out of the sycamore groves of Tekoa that Amos came with his message of social justice and righteousness.

Nor was Paul entirely fitted to be a great leader in the spread of Christianity, even though he had been genuinely converted on the Damascene Road, and though he had been trained at the feet of Gamaliel and was in touch with all the great movements of his day, until he had gone into Arabia and there, far from the distractions and maddening crowds, strengthened himself in quietness and confidence for the great work that he was to do in systematizing Christian truth and carrying the gospel of the good news of salvation throughout the great Roman Empire.

Jesus himself, before he began his work here on earth, went apart for a period of forty days, and later, in times of great stress, when important crises loomed, he found or made time to commune with the Father. And before his crucifixion, he appointed a trysting place for his followers upon the mountain in Galilee. It is true that they, like we, forgot to go unto the place for strengthening, until reminded by the angel at the tomb on the Resurrection morning that Jesus had gone before them into Galilee to the mountain where he had appointed them. But after they had gone and were strengthened in quietude, they were ready for the Holy Spirit to descend upon them and bring about the glorious occasion of Pentecost.

Mayhap in our searching for the secret that would bring on another period in the life of the Church like that of Pentecost and the days immediately following, we are failing because we search too much in the things man considers spectacular. After all, God said: "In quietness and confidence shall be your strength." It was not in the earthquake, nor the fire, nor the rushing wind that the Lord God came to the prophet Elijah, but it was in the still small voice. It was not in the work of the everyday world that God came to Adam before the Fall, but it was in the quietness and coolness of the eventide, that He came to walk and talk with him.

Another ministry of quietude is that it heals suffering and re-creates. The story is told of a woman who had triumphantly come through a very trying ordeal of suffering. She was asked by a friend how she managed to do this, and in her homely way she gave this explanation. "Mother taught me that arnica was good for bruised flesh and silence for a bruised spirit." Walt Whitman said, "I loaf and invite my soul." It is a tenet of true science, proven in the laboratory, that silence and rest and meditation rebuild worn-out people.

And yet again, quietude gives confidence in God. Witness the testimony of the Psalmist "When I consider thy heavens, the moon and the stars which thou hast ordained," and again "Whither shall I flee from thy presence." Katherine Bates also taught us that religion has its source, and the soul its growth, in solitude in her lines:

"Only in solitude
Is one not alone."

And this is the advice of Sir Thomas Brown, "Lose not the advantage of solitude but delight to be alone with omnipresency. He who is thus prepared, the day is not uneasy nor the night black to him."

And again, quietude prepares us to commune with God as friend to friend in that richest and most sublime of all the prayers of devotion, the wordless prayer. In it no words need be spoken, no petitions need be offered. The nearest approach to it in human terms is that "it is like the communion of lovers in which silence is eloquent and the spoken word profane." But this prayer is not enjoyed by every one; it is reserved for the few who "in quietness and confidence" have possessed their strength.

In the words of Clinton Scollard:

"Let us put by some hour in every day
For holy things—whether it be when dawn
Peers through the window pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody; some little hour
Wherein to hold rapt converse with the soul
From sordidness and self a sanctuary
Swept by the winnowing of unseen wings
And touched by the White Light Ineffable."

Sinks Grove, West Virginia.

A religion that does not affect one's social relationships will not affect one's personal relationships very much, yet it is not as important to change economic systems as to change the spirit of the people who live under the system—ROY L. SMITH.

FOR DEVOTIONAL READING DURING LENT

BY LESLIE D. SHAFFER

We face the dawn of a new Easter morning and we want to prepare our minds and spirits in such a manner that the day will bring to us a special refreshment both in soul and body. In the rush of busy days we may not have much time at our disposal but every one has a few brief periods available for meditation and devotion.

Sometimes just the appropriate devotional literature is not at hand and often we are not aware of the literature which has been prepared for just such strengthening and deepening of the spiritual resources of our lives. There are a number of excellent books which you may have in your own home or church library. If they are accessible but have been lost to your attention, this brief message will not be amiss. Richard C. Brown has compiled a Quaker Bibliography for the Fellowship Council. One section of the Bibliography is entitled "Devotional Literature." A few of the books included deserve special mention for your reading and meditation.

"Inner Light": A devotional anthology, compiled by six English Friends. This consists of about 200 topics, and each subject is given from one-half to one and a half pages. The topics include selections from scripture, the poets and other devotional and practical literature. Individuals, families or groups in preparation for worship will find this an excellent and stimulating little book. Some of the typical headings are: The Candle of the Lord, Silent Worship, The Good Shepherd, The Energy of Love. A second volume of this book has been compiled by Mrs. Leyton Richards. A recent review states: "The general impression is most favorable. The book is a pleasure to handle and a joy to read."

"Flowers of the Inner Life": Edward Grubb, 1933. This presents a brief study of the Christian way. This little devotional book is not an argumentative nor even an expository volume but is rather a frank statement of what Christianity means to the Inner Life. Another devotional book which preserves the meditations relating to the conduct of human life is "Fruits of Solitude in Reflections and Maxims," by William Penn.

T. Edmund Harvey, well known English Quaker, has written a helpful and inspiring little book, which is straightforward and also reverent and sympathetic. The title of the book is, "Along the Road of Prayer," in which the author says, "Prayer is man's intercourse with God viewed from the human side." A second book by T. Edmund Harvey listed with the devotional literature is his book, "The Long Pilgrimage." The

author shows that human progress is a process which is slow and long but nevertheless real.

"Children of the Light": Rufus M. Jones, 1909. This is a little book of Selections from Seventeenth Century writers. The words of Francis Howgill which appear in the book are very helpful; "The ground of your hope is within you. Return home to that which is within you to the true Light of Christ which is that one thing which leads all men that obey it into true rest and peace." Thomas Story is quoted as saying: "He called for my will, but he returned me His own in token of His love. He called for the world and I laid it at his feet. But mark the benefit of exchange, He gave me instead of Earth a kingdom of Eternal Peace."

From the Journal of William Edmundson these words come: "Take heed of being linked and married to your shops, and trades or merchandise, whereby you are encumbered." Richard Hubberthorne writes: "Keep your minds in the Light and your discerning will grow as the Light doth arise and spring up in you." "Children of the Light" will furnish much thought for meditation.

Some other books by Rufus M. Jones especially adapted for devotional reading are: "A Dynamic Faith," "The Inner Life," "Spiritual Energies in Daily Life," "Pathways to the Reality of God," and "The New Quest." In the last volume mentioned such chapters as "The Soul's East Window," "The New Smell," and "Singular Lives" appear. His most recent book, "Some Problems of Life," previously reviewed in Friends' papers will be for you a creative force in your spiritual life.

"Silent Fellowship," Volume II, a devotional booklet prepared by Grace Rhoads and Emily Parker is being prepared and will be ready for pre-Easter reading in March. The theme of this booklet is "The Fellowship of Suffering," and it is dedicated to Carolena M. Wood. Some of the writings and thoughts of Carolena Wood will be included in this booklet.

"Christian Life, Faith and Thought in the Society of Friends," is a valuable collection of devotional material right out of the heart of Quakerism. If you are asking yourself what power one individual can have in the life of a community, read the short story of William Dent. It reveals the transforming power that may come from one quiet life!

This is by no means an exhaustive list of devotional literature prepared by Friends, but it may bring a suggestion to you if you are seeking some material for the purpose of meditation. As the light of Easter dawns and becomes the bright day, so should the light of our spirit be increased that it may dispell darkness.

Philadelphia, Pa.

Relief in Spain

Projected by
American Friends Service Committee

Following his recent return from Spain, Sylvester Jones is making a tour of several eastern cities to present to interested church groups the needs for relief in Spain. His engagements are sponsored by the Federal Council of Churches of Christ in America, in cooperation with local churches and Friendly organizations.

Ten thousand dollars before April 1st, and $100,000 within the year, is the minimum goal set by the Service Committee for non-partisan relief work in Spain on behalf of children and mothers. A campaign for this service was launched February 11 at a luncheon conference in New York City, called jointly by the Service Committee and the Federal Council of Churches of Christ in America. Representatives of more than thirty religious and social organizations were present when Sylvester Jones recounted the tragic need of at least 150,000 refugee children in Loyalist Spain and 30,000 war orphans in the care of the Rebels. He described his visits to institutions hurriedly set up to care for these victims of modern warfare. Their urgent need is for food and clothing, with no less emphasis upon the need for food and medical supplies for the mothers of infants. Church representatives were united in their approval of cooperating with the Service Committee.

Questions and Answers on Spain

The following are some of the questions put to Sylvester Jones, and his answers when reporting recently on his trip to Spain.

QUESTION: Why do people cling to their homes in Madrid?

ANSWER: To leave Madrid means to abandon home and patrimony to the mercy of a hunger-maddened populace; it means to run the risk of being separated from one's children, many of whom are lost in the confusion of evacuation. It also means for large numbers of Rebel sympathizers who live in Madrid, that they may fall into the hands of shooting squads, a fate that has befallen many who have escaped to Barcelona. As a matter of fact there are not enough vehicles or gasoline in Spain to evacuate 1,000,000 people.

QUESTION: What is the greatest need of the Loyalists?

ANSWER: Loyalist Spain needs food, not money. There is a great shortage of milk, flour, meat and sugar.

QUESTION: What is the greatest need of the Rebels?

ANSWER: The insurgent forces are better able to care for children as conditions are quieter behind their lines, and there are more farms. Their great lack is of clothing since textile factories are mostly around Barcelona.

QUESTION: Are there any contagious diseases resulting from conditions in Spain?

ANSWER: No, medical service is very good, but there is need for nurses. At present nuns are acting in this capacity on the Rebel side.

QUESTION: Are there other agencies than Friends engaged in relief in Spain?

ANSWER: Outside organizations are doing very little. The International Red Cross has helped in exchanging some prisoners. The Spanish Red Cross (Rebel) is well organized, but lacks funds. On the Loyalist side there is a great lack of organization and efficiency, made up in part by boundless good will of the entire population. There are several partisan agencies collecting funds for military medical aid and clothing for civilians.

QUESTION: What do Spaniards think of the offer of non-partisan relief from Friends?

ANSWER: "Wherever I went," said Sylvester Jones, "both Loyalists and Rebels declared that the most helpful service Friends could render would be to send somebody to show Spaniards how to settle their difficulties without killing each other. Mere preaching will not do it. Practical aid and sympathetic service will have a much greater effect."

RELIGIOUS EDUCATION PLANS IN WESTERN

The Religious Education Committee of Western Yearly Meeting held an important session at the Bertha Ballard Home in Indianapolis on Wednesday, February 3. Among the important items of business, the following were particularly stressed: plans for advancing the work of training for Christian service throughout the Yearly Meeting; the importance of local meetings holding regular sessions of their Sunday School councils; plans for an essay contest for young people; and the Young Friends Conference which is to be held at Camp Mack from June 7 to 11. Plans for this conference are in charge of the Young Friends Committee, but this Committee heartily approved the new plans, and expressed its intention to assist in every way possible to boost attendance.

An earnest desire was expressed that the Committee might be more helpful to Local and Quarterly Meeting Committees on Religious Education, and to this end each member accepted the responsibility of contacting two Quarterly Meetings, and offering assistance in any way it may be needed.

QUAKER YOUTH IN ACTION

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

YOUNG FRIENDS FACE THE FUTURE

Following action taken at the December meeting of young Friends in Richmond, already reported on this page, plans for a Conference at Pendle Hill, March 6-7, are now being completed. The personnel of the Conference is to include the Board of Young Friends Activities, the Central Committee of the American Young Friends Fellowship and the Executive Committees of organized Young Friends Movements. These people are coming as official representatives with executive power.

The purpose of the Conference is to review carefully the state of society as concerns young Friends and in the light of existing conditions to determine what the next steps for young Friends should be.

It is perhaps well, here to describe the various existing young Friends groups and their inter-relationship. First of all there is the Board of Young Friends Activities. For several valid reasons members of the Board of Young Friends Activities have concluded that it is wisest for them to discontinue their active organization which included an office (now located at the Quaker Youth Center) and a full time Executive Secretary. The resignation of the present Secretary was announced at the December meeting. The reasons for this move on the part of the B. Y. F. A. are as follows. First, but not most fundamental, is the fact that for the past few years it has not been possible to finance the work outlined by this Board. There has been a growing feeling that under the circumstances, with our financial limitations, it would be more possible to carry on a constructive work throughout the Five Years Meeting if those Boards allied in their interests might cooperate in planning for and carrying out concerns and activities. Another factor which has vitally affected the organization of the B. Y. F. A. is the development within Yearly Meeting groups. Some Yearly Meeting Young Friends Boards and Committees are now composed of Five Years Meeting, General Conference and Conservative young Friends. That means that their official Young Friends Organization is not limited to affiliation with only one branch of Friends. Since they do not feel justified in committing their membership to the support of one particular branch of Friends, their organic relationship to the Board of Young Friends Activities is naturally affected. Last and most important is the increasing feeling on the part of the B. Y. F. A. that work among young Friends would be a great deal more valuable if it might be carried on by and through a more inclusive group such as the American Young Friends Fellowship hopes to become. Ground for this feeling is found in the countless demonstrations of inter-related concerns and activities.

Next let us consider the American Young Friends Fellowship. Conceived in Richmond in December, 1933, and coming into full life at Lake Forest the following August, the American Young Friends Fellowship has continued until now with its interests represented by a Central Committee of twelve who were appointed at Lake Forest. As its name implies, it has been a fellowship rather than an organization and its actual work has been carried on by organized boards or groups, through their Executive Committees and Secretaries, e.g. the B. Y. F. A. and the Philadelphia Young Friends Movement. While the organic state of the Fellowship has, of necessity, been nebulous, actually inter-fellowship activities have greatly increased and a better understanding among all groups exists now than at any other time.

The Quaker Youth Center itself is largely a product of the Fellowship, in that it has been created by and contributed to by all Friends. The test of a fellowship, as the test of life itself, is in its fruits. The fact of the Quaker Youth Center is evidence of the life and creative power within the Fellowship.

As for Yearly Meeting groups themselves, there has been a tendency within Yearly Meeting Young Friends groups toward closer cooperation and fellowship. Two outstanding groups might be pointed to—namely, Baltimore Young Friends Yearly Meeting, composed of members of both Homewood and Park Avenue Meetings, and the Canadian Young Friends Association, composed of Friends with Five Years Meeting, General Conference and Conservative affiliations. Contrary to often expressed fears, the increased fellowship has not lessened the sense of individual young Friends' organic relationship to their own Yearly Meeting nor the sense of responsibility that such relationship implies, but has rather increased and intensified that relationship and responsibility.

A careful study of the conditions here described has led thoughtful young Friends to the conclusion that such a gathering of representative young Friends to consider future plans and activities as has been arranged for is extremely important.

The group will gather in great expectancy with no preconceived notion as to what must be developed. It is expected that all will come with one concern, namely that by the conference method, something better than what now exists may be encouraged and developed, through which the younger members of the Society of Friends may speak to the conditions of the world in which they live. There is no desire to create an organization to dictate or direct what shall be done, for the only activity or interest of real value is that which develops from the concern of local groups. But if their concerns and activities may be encouraged by and shared in fellowship, whatever helps to do that will be of real value.

Those who are concerned with this gathering are confident that the sincere concern of those who are to come will find a way through which what is right may be accomplished.

An excerpt from "Christian Practice" expresses the feeling and interest back of the calling of this Conference:

"We are constantly reminded as individuals of the need for obedience to the Divine Light — 'that of God in every man' — which is the medium of our response to the Divine Will. For the corporate fellowship, the exercise of this power of response is of no less importance. Our united discovery of the Divine Will is the basis alike of our Church discipline in every day affairs and of the high and significant adventures to which we are corporately called. It is by this power alone that we dare to set forth to man our view of the will of God in matters of great moment. With this authority we need no tradition, order or outward succession to empower us to interpret God in the world.

"Let us beware lest by any preconceived notion of our own we delimit the application of this authority. The Society of Friends has been called into unexpected paths. It has seen widespread results from humble beginnings. Let us not think too narrowly of religious service. Let us not determine any field as beyond the range of Divine concern."

Many factors have guided us to the hour. May those who wait expectantly together at Pendle Hill, March 6-7, be joined by all young Friends in the portion of John Wilhelm Rountree's prayer, "Speak to the Children of Israel that they go forward!"

A CENTER OF FELLOWSHIP

The Quaker Youth Center opened officially October 30, 1936. It was referred to as a newly opened door. A few facts about the people who have passed in and out this open door may interest some. Of the nearly three hundred people who have stopped at the Center since its opening, twenty-two different States have been represented as well as Canada, Cuba and Germany. Members of nineteen different Yearly Meetings have signed their names in the Guest Book. Of still greater interest is the list of

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

HISTORIC PEACE CHURCHES HAVE AUDIENCE WITH PRESIDENT

Representatives of Friends, Mennonites and the Church of the Brethren (Dunkers) called on President Roosevelt at the White House, February 12 to restate the historic peace testimonies of these three churches. The delegation for Friends consisted of Rufus M. Jones, Chairman of the American Friends Service Committee, Patrick Murphy Malin of Swarthmore College, Alvin T. Coate, Indianapolis business Friend; for the Mennonites, Reverend A. J. Neuenschwander, Secretary of the Mennonite Peace Committee, and C. L. Graber, Goshen College, Indiana; for the Church of the Brethren, Reverend Rufus D. Bowman of Washington, D. C., and Reverend Paul H. Bowman, 1937 Moderator. Each church presented the President with a letter signed by its representatives. Arrangements for the occasion had been made by Clarence E. Pickett of the Service Committee.

The President met the delegation in his study, and acting as spokesman Rufus Jones laid before him the concern of Friends to state in times of peace their undeviating principles against war. He then presented the President with the following letter on behalf of the Society of Friends:

Dear Mr. President:

We welcome this opportunity to associate with representatives of the other historic peace churches in extending to you, Mr. President, our earnest sympathy and encouragement in your efforts for peace. But with the drift toward war in the world, we feel constrained to express again our fundamental convictions upon these great issues.

For almost three hundred years the Society of Friends has labored to do away with war first by doing away with the causes and occasions for it. It has endeavored in its own circle to remove the roots and seeds of war by forming an atmosphere of life that makes war unthinkable.

During the World War, Friends carried on an experiment of love and service by reconstructing many destroyed villages in the war zone of northern France. As soon as the Peace Treaty was signed they went to Germany and fed the German children who had been starved by the blockade, and carried on extensive relief and rehabilitation also in Poland, Austria and Russia.

Friends as religious people have always tried to keep to the ways of peace and have endeavored to be peace makers both in peace time and in war time. Their message is a personal conviction, based on the Christian way of life, revealed in the New Testament, the voice of conscience revealed in the soul and on the conviction that love is the greatest power in the world.

Insofar as they are true to these principles, Friends will make heavy sacrifices to transmit their spirit of love and faith, but they cannot, as followers of Christ, endorse war methods or support them, or be themselves a voluntary part of a system engaged in making war.

We feel an obligation to make this conviction a matter of record with our Government now, in peace time, not only in behalf of members of the Society of Friends, but for any others who, for religious or conscientious reasons would take a similar position.

The following letter was presented to the President on behalf of the Church of the Brethren:

Dear Mr. President:

The Church of the Brethren numbers approximately one hundred and sixty thousand members in the United States. We are chiefly a rural people, emphasizing the sanctity of the home, honest toil, plain spiritual living, and our duty toward helping humanity.

We love our country and endeavor to be worthy citizens by living honorable lives and working for that which makes for the highest welfare of our country. It is our conviction that true love for our country does not mean a hatred of others, and that only the application of the principles of peace, love and international goodwill will make for the highest welfare of our country. Our faith is in security through love.

As a people we have consistently opposed war throughout our entire history of over two hundred and twenty-five years. Our opposition to war is based upon the plain teachings of the Gospel of Christ. It is our conviction that all war is incompatible with the spirit, example and teaching of Jesus; and that it is wrong for Christians to support or engage in it. We give our supreme allegiance to God, and believe that this allegiance commits us to the highest standard of Christian citizenship by which we can serve our country and our God.

We are actively interested in the prevention of war, and are doing our utmost through peace education and service to foster goodwill between individual citizens, groups of citizens, and nations. We strongly favor all efforts of our government to keep the United States out of war, to pass a strong neutrality law, and to establish peace in the world.

We earnestly solicit your cooperation, Mr. President, now, and if, or when a war comes, in discussing and dealing with the types of service in which those of us with deep religious convictions on peace may serve in the spirit of Christ with constructive benefit to humanity and without compromise of conscience.

The Mennonite representatives presented the following letter to the President:

Dear Mr. President:

As representatives of the Mennonite Church, one of the churches historically known as opposed to war and in favor of peace for the sake of Christ, a position held for four hundred years, we welcome the opportunity to address you on the matter of peace and non-resistance, particularly because of your generally recognized favorable attitude on this momentous question.

Your recent utterances at Buenos Aires, as well as your other declarations on this subject, we trust will be epochal in helping to usher in a new era of good will among nations and to replace the now prevailing attitude of mutual fear, suspicion, and in some cases even hatred.

We wish to assert again our patriotism and whole-hearted loyalty to our country, even now as we appear before you to state our inability on the grounds of our conscience and religious convictions, to participate in war or military service of any type. As a matter of record now, we humbly state to our Government that, before God and our conscience, we cannot assume responsibilities or services, the purpose and end of which is the destruction of human life.

In the attached manuscript we present for your consideration a statement of the principles of the Mennonite Church, bearing on the matter of war and military service.

We thank you most sincerely for this privilege of expressing our convictions before you as President of the United States of America, and wish to assure our Government once more of our loyalty to our country and our cheerful willingness to serve it in any capacity, the purpose of which is the protection of life.

Our age-long opposition to war is indicated by the fact that many of the Mennonites who first came to this country did so because of military conscription abroad. During and since the World War, in the emergency relief work, we have assisted in the migration of many thousands of people to the United States, Canada, Paraguay, and Brazil, from countries where political, religious, or military persecution exists today. We are always willing to help in the common good and welfare of those who are in distress or need.

A CENTER OF FELLOWSHIP

(Continued from page 94)

concerns and activities of the Society of Friends and allied interests that are included among the Center's visitors. The first officially registered visitor was Rufus Jones, Clerk of the Five Years Meeting and Chairman of the American Friends Service Committee, to mention only two of his connections. Every phase of the Service Committee's work, the Indian Committee, the American Friends Board of Missions, the Fellowship Council and Pendle Hill have been represented by officials. Traveling Secretaries for the Emergency Peace Campaign and the Women's International League have also spent some time at the Center.

Intervisitation among Friends has brought many to the Center. Grete Sumpf, German Yearly Meeting, was the Friend coming from the greatest distance.

Such facts are encouraging to those who believe that the strength of Friends and the work they attempt is greatly increased by fellowship.

WORLD CONFERENCE REPORTS AVAILABLE SOON

The five Commission Reports prepared for the Friends World Conference will be available early in March. These booklets are a comprehensive study of the topics set forth in the Advance Study Outline which has had wide circulation throughout the Society of Friends. They reply to the queries concerning (1) The Spiritual Message of Friends, (2) The Individual Christian and the State, (3) Methods of Achieving Economic, Racial and International Justice, (4) Friends' Contribution to Education, and (5) International Cooperation of Friends.

The Commission members who prepared the Reports were selected to represent different national backgrounds and points of view. The Reports, however, do not reflect necessarily any individual's judgment. Rather, they present a cross section of the thought life of the Religious Society of Friends, based on correspondence, conferences and the contributions of local groups throughout the world.

The set of five Reports, totalling 235 pages, can be secured from the Friends World Conference office, 20 South Twelfth Street, Philadelphia, Pennsylvania. The price is fifty cents per set.

The following brief sketches of the first two Reports suggest the nature of the other three. Summaries of the remaining Reports will be published at a later time.

I. The Spiritual Message of the Religious Society of Friends.

The main section of the Report consists of two papers, one by Rufus M. Jones and the other by T. Edmund Harvey. There are also six other articles included:

1. Rufus M. Jones—The Inward Light
2. Joan M. Fry—Some Words About the Cross
3. William E. Wilson—Quakerism and the Gospel of Jesus
4. Emil Fuchs—Truth in Life
5. S. H. Fang—The Appeal of Quakerism to China
6. Howard E. Collier—Some Notes

Rufus Jones says: "The Society of Friends is facing a most critical epoch. It was born at a time when religion was the very meat and drink of life. At the present time, we are in a world profoundly concerned with secular interests. This drift of ours has a powerful swirl toward barbarism, paganism, the dominance of fear and the sway of sheer force. We need peculiarly now one of those divine invasions which shift the level and alter the quality of our life, our work, our message and our sense of mission. It may well be that we are too prone to press and push to insist upon our human schemes and too little given to the preparation that is essential for becoming transmitters of the power that is beyond us."

T. Edmund Harvey concludes his paper by saying: "It is the life of Christ, the power of his Cross, the guidance and fellowship of his Spirit, which will give us the strength we need to be faithful citizens, serving our country by striving to follow his way. Thus, every Christian disciple must be a missionary of God's Commonwealth, sharing his life with others, seeking to hand on by word and deed Christ's message of reconciliation and good will. To try to understand what Christ means by friendship and to interpret it to others must be our lifelong task. It is the goal set before us as a Society of Friends."

Joan M. Fry says: "In these dark days, we sorely need to learn this deeper wisdom of the Cross and under the leadership of Christ to find that our normal life cannot be in avoiding pain and difficulty as the natural man does, but in transmuting it into the gold of the kingdom."

II. The Individual Christian and the State.

This Report presents Friends' historical position in relation to the State. It includes an analysis of the Anglo-Irish and American situations today which, while similar in some details, offer a basis for comparative study.

The Anglo-Irish section states that our vital belief in the value of the individual requires fresh understanding and championship. Friends are convinced that private piety must bring its standards and ideals to bear upon the institutions and practices of our day.

The use of the Totalitarian State with a claim to control every sphere of personal life, not only conscripts the individual, but silences all protest and discussion. Its power to rouse mass emotion strikes at the root of intellectual and moral freedom. Its readiness to use violence without restraint presents an appalling peril to humanity. Without freedom—freedom of judgment, speech, conscience and worship—men can not grow. These are some of the questions raised: "How are we to avoid the tyrannies of majorities?" "When is a refusal to obey justifiable?" "How far can we take a personal and specific share in responsibility for policies of which we conscientiously disapprove?"

Herbert G. Wood is quoted as saying: "We desire and nations need a spirit in which no majority would wish to coerce, and no minority to obstruct."

In the American section, after presenting the fundamental principles of the Religious Society of Friends and the theories of the State, the Report asserts that our most serious problem is the relation of the citizen to the government as a war-making agency. Other problems treated are taxes, police forces, sanctions, and economic seeds of war. In discussing the value of a conscientious citizenship, the Report proposes we might create a State consistent with Quakerism. The nature of such a State is discussed in the concluding paragraphs. This statement is significant: "A Christian State requires first of all a Christian citizenship."

FRIENDS LOSE FIGHT TO BAR QUAKER LABEL

Under this caption, appeared the following story in the Richmond press, telegraphed from its special correspondent at the Indiana State Legislature, under date of February 24:

"The State Senate today rejected by a vote of 24 to 22 a measure which would forbid the use of the name of any religious organization as a liquor trademark.

"Senator Albert Ferris, Republican, of Wayne County, took part in the lively debate on the bill, asserting that the members of the Quaker faith 'deeply resent' the use of the name of its denomination as a whiskey trade-mark.

"The Senator read a letter from Walter C. Woodward, editor of THE AMERICAN FRIEND and secretary of the Executive Committee of the Five Years Meeting of Friends in America.

"The letter said it was to advise Ferris 'how deeply interested we are in the passage of your bill which would prohibit exploitation of the name "Quaker" by the liquor interests.'

"Woodward wrote it 'is humiliating to our people to have their name associated with a traffic which our church has consistently opposed for generations.'

"Senator Ferris charged United States Senator Sherman Minton had sent word from Washington that he wished the bill killed. Ferris quoted Minton as saying he had some Friends at Lawrenceburg 'who have been good to me.'

" 'Certainly you are not going to pay a political debt this way,' shouted Ferris."

There is little to add to this melancholy sequel except to assure Friends over the country that Indiana Friends, humiliated by the fact that the source of the flagrant offense is in their own State, worked valiantly to secure passage of the bill sponsored by Senator Albert Ferris, himself a Friend. Letters urging action were sent out to all local meetings in Indiana, over the signatures of the Presiding Clerks, and of the Chairmen of the Prohibition and Public Morals Committees of Indiana and Western Yearly Meetings. Especially active was Errol T. Elliott, pastor of the First Friends Church in Indianapolis, in making vocal at the State House the sentiment of Friends on the question.

After a hard fight against the bill made by the liquor interests, it had passed the Senate on February 16, but was recalled from the House, Senator Ferris writes us, after Senator Minton had sent word from Washington that the bill must be killed. Thus do liquor and politics continue to mix.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

MAKE IT A WORLD CONFERENCE!

Editor, THE AMERICAN FRIEND:

The ship bearing a group of Friends across the Atlantic on their way to the All-Friends Conference held in London in 1920, was nearing the English coast. The immigration officers came on board and requested all aliens among the assembled passengers to pass to a certain part of the salon. One Friend from the United States remained unconcernedly in her seat. When her fellow Friends called, "Come on over! All aliens must pass to this side," she exclaimed with some heat, "Why I am no alien! I am an American." Nothing more natural and innocent in intention. The world is much smaller now than then, and Friends in many countries are proposing to come together in a World Friends Conference. We live in a changing world. It is time to quit talking glibly and unctiously about "*our* fields," "*our* native workers," etc. Note that Jesus said, "The field is the world," and included "Jerusalem" as well as "the uttermost parts of the earth."

I am deeply concerned that the World Friends Conference should be in actuality a *World* Conference, and not, all unconsciously to our efficient (?) Anglo-Saxon selves, an Anglo-American Conference of Friends, with Friends from other countries in attendance, the latter very welcome indeed, but nevertheless sitting more or less admiringly and humbly on the sidelines, watching the English and American Friends carry on the much heralded *World* Conference. I feel sure no English or American Friend wishes this to occur, and I propose (I just wrote "suggest" and scratched it out) that in order to make such a farce impossible, each group of Friends shall strive to become acquainted with every other group of Friends in the world—their geographical positions, age, historical background, present most pressing problems, prominent leaders, delegates to Conference, etc.

This might be done by individuals and by meetings in several ways, according to preference and circumstances:

1. Publication in Friends papers of short sketches of Yearly Meetings in turn—including above points, with appropriate pictures and biographical notes.

2. "Mutual Acquaintance" study in Friends meetings everywhere in the world, organizing special meetings or series of meetings for the purpose, study groups, forums, talks at Monthly Meetings, or whatever plan may seem best.

3. In this study can be utilized articles, books, pamphlets, reports of Service Committee, Missionary Boards, maps, globes, etc.

4. Location of Friends meetings can be marked on globes, outline world maps, and historical charts, giving dates of organization, number of members, meetings, school, etc., which can be prepared as projects by Sunday School classes or Young People's groups. (I hope the Central Committee can work out some means whereby this will be done in all countries.)

We may expect that some of the most vital and fresh contributions to the common fund of truth will be contributed by delegates from the "younger" Yearly Meetings of Friends—in Palestine, Japan, Cuba, China, Jamaica, Germany, Africa, Spain—not as "natives," nor even as "nationals," of these countries, (as we have recently disciplined ourselves to say) but as "Friends." Some of these Friends, most of whom are "convinced Friends" but very few "birthright Friends," can make not only theoretical, but realistic contributions from actual experiences in the field of "The Relation of the Individual to the State." Discussion on economic questions by Friends from countries where wages are from thirty to fifty cents per day, or by those who have lost their means at livelihood through refusal to fight, will tend to be practical, to say the least.

So, I ask again, "Shall it be a *World* Conference of Friends?"—and I plead, "Let's get acquainted, and be friends as well as Friends."

MAY MATHER JONES.

Chicago, Illinois.

BLIZZARDS FROM BAD TO WORST

Editor, THE AMERICAN FRIEND:

Snow blizzards are quite common these days. They are hard to face, especially when the temperature is low and the wind is blowing sixty miles an hour. But dust blizzards are really more uncomfortable and devastating. It is difficult to breathe and the dust particles get into one's eyes. When the storm is at its worst, grit gets between one's teeth, and really a gas mask is needed to protect the lung tissues. To be caught out in a car may be attended with many hazards. The motor may be quickly stopped and easily ruined. There is danger of colliding with other cars, for at times one cannot see through the wind shield. A dust blizzard is a frightful thing, to say the least.

A grasshopper blizzard, however, is the worst of all. With a scorching wind blowing out of the south at a terrific rate, with multiplied millions of grasshoppers coming from everywhere, car windows cannot be closed too tightly, even to the smallest crack. Great gobs of grasshoppers, breaking and smashing themselves continuously against the windshields, make for poor visibility. Unfortunate for the tenderfoot who tries to get on without shields for the radiator. The motor is soon hot, the foot on the gas is like a blister and the car with the heat becomes unbearable. Grasshoppers everywhere! It is like a plague. Will we never get rid of these! Into every thing and eating every thing, even to the outsides of the fence posts and telephone poles, making them appear as new. The highways are paved with the crushed bodies of grasshoppers and a new layer is added every time a car passes. Grasshoppers in the pantry, in the clothes press, and in the cellar. Grasshoppers everywhere!

Snow blizzards are bad, dust blizzards are worse, but a blizzard of grasshoppers under a brazen sky with tropical sun is one of the most disheartening and sickening of all the experiences so far.

Experience lends an understanding mind. No one needs to be greatly surprised to learn that the people of the upper Missouri River Valley have been subscribing generously to the Red Cross Relief Fund in behalf of those in distress on another great tributary of the "Old Man River."

I. N. STANLEY.

Gann Valley, S. D.

ROAD-ENDS

His living spent, his faithless friends
depart;
The Prodigal no longer shares the siren
cup;
Its poison beauty drained to depths
Of bitter dregs,
He fain would eat of food for swine,
Then turns from depths without
To depths within and finds
Himself,—
A piteous, wasted thing, but mindful yet
Of Father's House.
"I will arise and go!"
And from afar the eyes of love
See the return:
"My son is found!"

LINDLEY D. CLARK.

AN ARRAIGNMENT

Editor, THE AMERICAN FRIEND:

The Supreme Court is arraigned for creating a refuse without making a provision for its disposition. All municipalities that recognize garbage provide for its disposal. The Supreme Court has decreed that those who recognize a law higher than that which rests upon the approbation of the mass mind and sustained by physical force is without inherent citizenship!

CHARLES E. LUKENS.

Toledo, Ohio.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

TRAINING FOR PEACE — A PROGRAM FOR PEACE WORKERS

BY RICHARD B. GREGG

J. B. Lippincott Company, 40 pp., $ .25

One of the most usual criticisms of pacifism is that it seems to consist merely of reading books and articles, going to meetings, listening to speeches, and urging people who are in high places to do something. Instruction in ways and means whereby the individual can translate his peace convictions into concrete action has been sadly lacking. Subtitled "A Program for Peace Workers," this supplementary pamphlet to the author's well known and comprehensive volume on "The Power of Non-Violence" tells in detail just how honest and intelligent pacifists may organize themselves into groups not only pledged to oppose all war but also actively engaged in creating a world which does not contain effective causes of war.

The chief goals of such a group, he avers, will be the achievement of truth, justice and human unity; the chief motive, the "old fashioned sentiment called love of people"; the method that of nonviolence which "goes deeper than logic or reasoning or words, which alters the opponent's desires and purpose and will, which cleanses and clarifies the desires of both sides, and which brings out more truth than there was before."

The practicability of such a method and such a program is vigorously defended by the author who draws an arresting picture of the parallel qualities with which soldier and pacifist alike should be endowed. Peace, like war, he says, requires training and discipline, and peace workers have long needed something that would be, for them, equivalent to the Field Service Manual issued for the instruction of all soldiers. To fill that need Richard Gregg wrote this pamphlet.

Because militiary men know so well how to prepare for vigorous, effective and prolonged action, he deems it wise for advocates of peace to follow the analogy of military training, realizing that while their purposes and methods are different from those of the soldier, they are aiming at a substitute for war and can therefore use some of the knowledge of human character which the soldier has learned.

From this follows his discussion of particular ways by which pacifist groups can develop self-respect; cultivate a feeling of unity with their fellow men; create the inner states of mind essential to their position; and institute an active program of deeds which will prove their good citizenship, their discipline, and their unselfish devotion to the welfare of the community and commonwealth to which they belong. "Such action will not be just educational and aimed at the future. It will begin here and now to remedy the cases of injustice, to build up new and better conditions, to create immediately a sounder community."

An invigorating booklet this—with its specific suggestions as to how we may "do" something for peace; its practical hints on organization and procedure; and its helpful bibliographical references—which it ill befits any peace lover to pass by unread.

L. R. H.

THE EASTER RADIANCE

BY CARL A. GLOVER

Cokesbury Press, $1.00

This is a unique book. Anyone who delights in a far-reaching approach to any subject will find satisfaction here. The author furnishes answers to persistent questions. Have you not wondered whence came the word Easter? What determines the date of Easter? Do all people keep Easter on the same day? Is there a difference between Sunday and Sabbath? What is the Eucharist? Where can I find a wide selection of Easter poems? How has drama related itself to Easter? What are the most famous Easter hymns? What is the difference between a hymn and a carol? Why are lilies associated with Easter? Candles? Why are eggs used at Easter?

Within this small book satisfactory answers are given to all the above questions and others.

E. H. S.

THE HOLINESS OF JESUS

BY ARTHUR DAVIS MARTIN

Cokesbury Press, $2.50

The author is a British Congregational minister. As a background for his treatment he has assumed many of the conclusions of Prof. Rudolf Otto in his monumental book, "The Idea of the Holy."

While the splendid treatment which the author gives to the subject of holiness and the making of the holiness of Jesus the climax of the book, justifies the title to the book, yet the reader will be pleased that the book is more than this single title indicates. It is a worth while interpretation of Jesus, especially his inner spiritual qualities.

There is found in the book a decided mixture of the liberal and conservative view points. The author is definitely liberal in his view of the scriptural accounts, while inclined to conservatism in his interpretation of Jesus.

His conclusions concerning holiness may be very briefly summarized as follows. Holiness is the differentiating characteristic of God. It has ethical content—may be appropriated by man through spiritual channels. Holiness is the perfect state and therefore the quality of normal life.

Of Jesus he says, "Whatever is perceived to be an aspect of God must be all-pervasive in him." His holiness, and all holiness, is "the coalescence of a perfectly good mind with a fully energetic will, though coincidence of the Ideal and the Real in continuous activity."

On page after page the thoughtful reader will find striking phrases, stimulating ideas and will surely conclude that the author has made a real contribution to present day thinking about Jesus.

E. H. S.

THUNDER OVER JERUSALEM

BY ALLEN EASTMAN CROSS

Association Press, 64 pp., $1.00

"The stars are no less beautiful because they are going somewhere," says the author of "Thunder Over Jerusalem," Allen Eastman Cross, who has given us a little book of poems dealing with big themes of the hour. "Equal Justice Under Law," cries out for realization through the poet's throbbing lines. "Red Cotton" deals in a dramatic way with child labor, while "Spider Web" is a poem about sweat-shop toil.

The Jerusalem of the book's title is symbolic of all our cities, indeed of our civilization which is in danger. "How can we save it?" asks the author. "How can true recovery be found?" He supplies his own answers when he writes:

I will have done with poverty,
Wealth is a word for shame,
I come in a storm of humanhood;
Justice—that is my name!

"Thunder Over Jerusalem" is a book which will be found worthwhile for ministers, lecturers, and all other people dealing with social problems of the day.

ELEANOR WOOD WHITMAN.

Boston, Mass.

To believe in God means much more than believing something about God; it means accepting God's way of living, and following it through to its logical conclusions.

QUAKERDOM AT LARGE

The Syria and Palestine Yearly Meeting of Friends will be held in Ram Allah, Palestine, from Thursday, March 25, to Easter Sunday, March 28. Friends from everywhere are welcome.

* * * *

Hornell Hart, one of the three or four Friends on the Faculty of Hartford Theological Seminary, was the principal speaker at the recent sessions of the International Council of Religious Education held at Chicago. In one of his addresses he declared that the idea of fighting for reforms is an idea whose time has gone. The crusader method of meeting world problems, whereby the will of one group is imposed upon another group, is futile, he said, for destructive conflict follows such efforts. The effective approach to any problem he declared to be one of conference, fellowship and understanding.

* * * *

In an article, "I was a Monk and a Communist," by "An Ex-Monk," in *The Christian Century* for February 24, appeared these arresting words: "Modern Protestantism, especially Calvinism, is accused by some economists of having been instrumental in the rise of modern capitalism by rejecting the monastic life of leisure and meditation of the Middle Ages and emphasizing thrift, industry and efficiency. It produced such an apparently contradictory phenomenon as the Quakers, who are the most religious and at the same time the most materialistic of people." Eh, what? Not altogether so good!

* * * *

Florence E. Ledbetter, a North Carolina Friend, is engaged for some weeks with the Red Cross at Pomeroy, Ohio, in rehabilitation work with flood sufferers. In writing to have the mailing address of her paper changed, she speaks of one Pomeroy citizen, eighty years old, who has gone through twenty-one floods. "For some reason," she writes, "probably among others being the picturesqueness of the scenery, the people continue to live here and battle with Old Man River on an average of every two or three years." Florence Ledbetter, a seasoned social worker, indicated that she finds very thrilling this her first experience in disaster relief.

* * * *

Frederick J. Gillman, compiler of "An Anthology of the Inner Light," and also of "The Fellowship Hymnal," widely used by English Friends, arrived in New York on February 19 for a two or three months' visit. He comes with minutes from the Woodbrooke Council and under a concern to consider with Friends in America matters relative to the selection and use of hymns, and also to share something of the experience of Friends in England among unemployed workers. After a week at Pendle Hill with various engagements in that area, he will proceed to Baltimore and other centers south and west. Leslie D. Shaffer of the A. F. S. C. is arranging his itinerary.

* * * *

The Friends School at Holguin, Cuba, has received marked recognition by having been invited to take part in a school parade at the State Capitol at Santiago de Cuba on February 18. The Department of Education furnished a dinner and a special train so that the entire student body and professors could make this 125-mile trip, advising that the School would be especially desired because of its organization and discipline. About fifty of the older students of the School will also make a trip to the Presbyterian Schools at Cardenas and Sancti Spiritus, where athletic and literary contests and the Sunday religious services will be enjoyed.

* * * *

Those of our readers who, as members of a Sherwood Eddy party in Europe, have had the privilege of foregathering at Toynbee Hall, the pioneer social settlement in London, will be interested to know that inimitable and versatile "Jimmy" Mallon, Warden of the Hall, has been appointed as one of the two new Governors of the British Broadcasting Corporation. If "Dr. Mallon" can direct broadcasting as well as he can introduce speakers effectively and picturesquely, his success is "all in the bag," so to speak. Of all the introductions we have ever heard, we hold as most memorable his introduction of Wickham Steed, formerly of *The Times*, whom he presented as a speaker before the Eddy Seminar in the summer of 1930.

* * * *

Another man who is accustomed to address the annual Eddy Seminar at Toynbee Hall is the well known English Friend and cocoa products manufacturer, B. Seebohm Rowntree, an authority on economic and social questions. Incidentally, few of the speakers brought before them make a better impression upon the members of the American Seminar. He has been named one of the three trustees to administer without restrictions the ten million dollar fund recently given by Lord Nuffield, automobile manufacturer who is known as England's Henry Ford, for the relief of the distressed areas in the British Isles.

* * * *

While on duty as a motorcycle officer on the police department of Dallas, Texas, Wendell Hoyt, son of Fred and Alta Hoyt, was thrown from his cycle on February 19, causing fracture of the skull, from which death resulted in the early morning of the following day. On being notified of the accident, Wendell's brothers, Howard and Paul, hurried to Dallas by plane from Wichita, Kansas, and were at his bedside when death came. Following a funeral service at Dallas, the body was taken to Wichita, where a service was held at the University Friends Church on the 23rd. Wendell's parents and his sister Martha had hardly more than arrived back at their field of service on our British East Africa Mission field, where the sad news was cabled them from Richmond. The deep love and sympathy of Friends everywhere will reach out to them in the hour of their bereavement.

* * * *

From a story in *The Guilfordian*, the campus newspaper at Guilford College, we gather that our friend and boyhood teacher, George N. Hartley, of Fountain City, Indiana, will be hailed as the "Grand Old Man" of the Guilford College Centennial Celebration to occur the first of May. At the ripe age of ninety-two years, he is to be welcomed back home as the only Principal of the New Garden Boarding School who has lived to see the College celebrate its one hundreth birthday. In 1871, on the recommendation of Joseph Moore, then President of Earlham College, George Hartley, an Earlham graduate of that year, was chosen Principal, and with the aid of his capable and lovely wife, L. Ella Hartley, was able during the eight years of their service there to build up the Boarding School very appreciably. For the last two years of his principalship, he had as an assistant teacher his friend, Lewis Lyndon Hobbs, who later became Principal of the School and then President of Guilford College.

NEWS OF OUR MEETINGS

Frederick J. Libby, always a welcome speaker at Marshalltown, Iowa, was the guest of the Marshall County Council for the Prevention of War on February 10. During his visit he spoke in the local Friends meetinghouse and in the evening at the coliseum. . . . . The fifty-sixth anniversary of the Christian Endeavor movement was observed with a

banquet on February 3, with Charles F. Thomas the guest speaker. Following the meal the young people gave a helpful and enjoyable program. Mrs. E. L. Condon, who joined Christian Endeavor in 1897, lighted the candles on and cut the anniversary cake, making some appropriate remarks meantime. . . . Alice Schewe, secretary of our Bible School, was married to Stanley Shewmaker at Tucson, Arizona, recently. . . . Howard Sanders has been secured to direct the Relief Work of Marshall County. He and his wife will make their church home with Friends, having formerly been members here.

* * * *

Three new pastors came to meetings in Walnut Creek Quarter, Kansas Yearly Meeting, this past Fall: Zella Hockett to Oak Creek; Marion and Evelyn Lyon to Walnut Creek; and Marva Jackson to Northbranch. . . . J. Perry Hadley and wife suffered quite a loss when their farm home near Northbranch burned to the ground on February 2. They are thankful, however, that all the members of their household escaped unharmed. . . In spite of the removal of several members this Fall and Winter, the work of the Northbranch Meeting is progressing, due to the willing assumption of additional responsibilities by those who remain. . . . . We have enjoyed having Everett and Ruth Kellum, missionaries home on furlough from Africa, with us. Everett preached one Sunday morning and Ruth talked at a women's missionary guest meeting at the parsonage.

* * * *

Muncie, Indiana, Friends have been observing a twelve day preaching mission with Willard O. Trueblood bringing helpful messages which have stimulated us to more careful Bible study and to higher levels of Christian thought and life. Visiting delegations from neighboring meetings brought added inspiration. The complete results of such meetings cannot be fully known, but the spontaneous response of the young people to each challenge presented was especially gratifying.

* * * *

Butternuts Quarterly Meeting met at Upperville, New York, in January, with all pastors in the Quarter in attendance. Many members from the various meetings were also present. Elizabeth Hazard, with the help of the young people, presented on Saturday evening an impressive and beautiful peace pageant, "To the Unknown Soldier."

* * * *

The Young Friends group at New Burlington, Ohio, was host to Waynesville Young Friends (General Conference) on the evening of January 17. Burritt M. Hiatt of Wilmington spoke very effectively on the subject of "Religion, a Personal Relation Between Individuals." A lively discussion followed his remarks. Music, games and refreshments were other features of a friendly evening together.

* * * *

An inspiring and strengthening revival was held at the Mt. Ayr Friends Church near Alton, Kansas, January 24 to February 7, with Guy Hunting of Mt. Pleasant, Iowa, the evangelist. Individuals were definitely blessed and the meeting was greatly helped by the timely messages. The afternoon cottage prayer meetings were valuable and persons opening their homes for them were well repaid for their hospitality. The meeting hopes to keep alive and growing through the coming year the revival spirit awakened by these meetings.

* * * *

The Berkeley, California, Friends Meeting, located at Vine and Walnut Streets, reports that it is making an appeal for funds for Spanish war victims' relief, as undertaken by the American Friends Service Committee.

* * * *

Ackworth Quarterly Meeting met at Indianola, Iowa, February 21-22, with eighteen members of Bear Creek Quarterly Meeting welcome guests at our Saturday sessions. Delegates and members of Ackworth Quarter expect to return this visitation by attending Bear Creek Quarterly Meeting in May. In the meeting on ministry and oversight occurred a stimulating discussion on the value of prayer to the individual and to the local church, a thought which was continued in the worship service by Paul Barnett of Bear Creek who spoke on prayer. The heavy snow storm on the preceding day kept many away from the Sunday services. In the morning a visiting minister from the Methodist Church spoke on sacrifice; in the afternoon May Smith and Glenwood Stanley led a discussion on religious education; while in the young people's evening meeting Louis Savage of Motor stressed the need for seizing one's opportunities. The May Quarterly Meeting will be held in the meetinghouse of Middle River Monthly Meeting of Friends.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

THROUGH OUR WASHINGTON KALEIDOSCOPE

Two hundred, five hundred, one thousand, two thousand, young people, from all over the United States, streaming through the Florida Avenue Meetinghouse, all day long Friday and Saturday, registering for the annual American Youth Congress! Bus load after bus load arrives, from New York, from Boston, from Philadelphia, from Chicago. Hitch hikers, tired and hungry—trucks with the people sitting on board seats—autos, from Vassar, from Swarthmore,—and the prize exhibit of all, a covered wagon trailer, two weeks out of California. Six bearded youths tell of the day and night trek across the United States. Committees working on posters in one room; more young people rolling up the thousands of signed petitions to be tied finally with red, white and blue ribbons in rolls two feet long and six inches thick. Girls and boys working at the tables, registering, assigning to houses, referring the delegates to their Congressmen. Coming and going, suitcases piled here and there, the phone ringing, . . . ! ! Henry Jackson, the janitor, and I, the secretary, were completely lost in our own meetinghouse.

America's Pilgrimage of Youth for Jobs and Opportunity Through Passage of the American Youth Act, reached its climax in the parade on Saturday morning, when the delegates marched from the Capitol to the White House, to be addressed by President Roosevelt.

The Youth Act, recently introduced by Senator Lundeen, and by Congressmen Voorhis and Maverick, urges jobs and educational opportunities for young people. In his statement to the President, William W. Hinckley, Chairman of the Youth Congress, urged no such solution as Germany and Italy offered to despairing youth, no bonus as was provided for the veterans of the World War, but the opportunity to remain in school, a chance for jobs, and invigorating recreational facilities.

Over a thousand organizations are represented in the Youth Congress, with a large group of nationally known people as sponsors.

Sylvester Jones, who recently returned from Spain, addressed a public meeting at the Florida Avenue Friends Meetinghouse, on Sunday, February 28, at eight o'clock, under the auspices of the Friends Peace Committee.

Because of the serious relief conditions in the District of Columbia, thou-

sands of people being without relief right now, the Friends Philanthropic Committee has been doing some yeoman work in calling attention of the newspapers to the existing conditions. Helen Betts and Margaret Scattergood have been interviewed by reporters from all the papers and as a result stories are being carried every day relating the hardships endured by many families. Washington has less money for relief than many other cities of its size. In January, with 30,000 unemployed, some 3000 were given relief, the amount being spent being $85,661. Buffalo, similar in size, had 54,000 unemployed and a relief expenditure of $675,078. Milwaukee, 44,000 unemployed, spent $571,882 for relief. Will readers please note: The District of Columbia *does not have the vote.* And thereby hangs a very sad tale.

MARGARET E. JONES.

BOWLES HOME AVAILABLE IN TOKYO, JAPAN

Gilbert and Minnie P. Bowles of Tokyo, Japan, missionaries for the Mission Board of the Religious Society of Friends of Philadelphia and vicinity, are coming to the United States this Summer for a year's furlough. Their home in Tokyo is available, rent free, to a young couple who are Friends and who have a definite interest in Quakerism. This is a unique opportunity for a man and wife to spend a year of study and service in a home which has grown to be an international center for fellowship and good will.

Friends in Japan would cooperate in trying to find private pupils who want lessons in English, or students who wish to board in an American home, if those going out wish some source of income to help defray living expenses.

This opening might appeal to those on sabbatical leave, to those preparing to do peace work, to students in the fields of history, sociology, economics, or international relations.

It is desired that whoever goes will enter into fellowship, worship, and conference with Japanese Friends in both urban and rural neighborhoods.

Anyone wishing further details should write to Anna Rhoads Evans, Awbury, Germantown, Philadelphia, Pennsylvania.

YEARLY MEETING DATE CHANGED

By action of the Permanent Board the sessions of California Yearly Meeting will be held June 16 to 22, instead of June 23 to 29 as formerly announced. This change has been made because of a conflict between the dates originally scheduled and the joint Jubilee Convention to be held by the Los Angeles County Christian Endeavor Union and the California State Christian Endeavor Union. June 26 to 30.

A List of Books for Lenten Reading

Chosen by DR. E. STANLEY JONES

"I give this list of recommendations realizing that what appeals to me may not appeal to others, and yet the human mind and the human heart are one, and what appeals to one is liable to appeal to another. This list of books covers a wide range of need. I am persuaded that the spiritual life cannot be cultivated in a vacuum. The spiritual life has its intellectual and social demands and only as they are met can that life be cultivated. I believe that this list of books has a sufficiently wide range to meet the sum total of one's spiritual needs as they pertain to the individual and the social order. I trust they will help you as they have helped me."—*E. Stanley Jones.*

JOHN C. BENNETT
Christianity and our World

There is more real insight and wisdom packed into these 64 pages than in many large volumes. There isn't a lost word, and every word has meaning. It is a brave, courageous facing of contemporary facts and a pointing to the Christian way as the way out. Highly commended. 64 pages. $.50

WALTER RUSSELL BOWIE
The Renewing Gospel

This book shows how amid local conditions universal facts were being wrought out in the teaching and doing of Christ. The Gospel is alive and renewing today and this book itself is a living witness of it. 296 pages. $2.00

HORNELL HART
Living Religion

This is a manual for putting religion into daily life and into social reconstruction, and its suggestions for personal and group relaxation and thus listening for the Divine are valuable and constructive. 266 pages. $1.50

W. RUSSELL MALTBY
Christ and His Cross

Dr. Maltby restates the meaning of the cross and does it with insight and deep loyalty. 174 pages. $1.50

BASIL MATHEWS
Shaping the Future

Basil Mathews with his usual brilliant insight diagnoses the difficulties and shapes the future according to the Christian pattern. If the world will only take it! 166 pages. $1.00

KIRBY PAGE
Living Courageously

This book is Kirby Page at his best, analyzing the contemporary situation with insight and courage. His courageous facing of the facts is itself an example of living courageously. 319 pages. $1.00

HENRY C. LINK
The Return to Religon

The book shows the return to religion on the part of a psychologist driven there by the very demands of life. It is illuminating and able and helpful for personal development. But let the reader skip over the author's social attitudes for there he has nothing to teach. 181 pages. $1.75

HALFORD E. LUCCOCK
Christianity and the Individual

Those who know the social passion of Dr. Luccock will listen when he emphasizes the importance of the individual. He has earned by those social emphases the right to readjust our thinking at the point of the person. In this book he does it ably, brilliantly, and Christianly. 165 $1.50

E. STANLEY JONES
Victorious Living

When the united publishers asked me to make this selection of twenty books for Lenten reading, they insisted that, laying aside all modesty, I should put in this book. I do so without apology, for I feel that it shows the way step by step to those who desire to live victoriously. 380 pages. $2.00

RUFUS M. JONES
Some Problems of Life

Rufus Jones makes mysticism so practical, so geared into life that he is one of the most valuable Christian writers of the day. Here he interprets "the rightly fashioned person," and a very inviting type it is. 214 pages. $2.00

RUFUS M. JONES
The Testimony of the Soul

Here is a Christian philosopher drawing on wide ranges of literature to illustrate the testimony of the soul, that its fundamental need is Christianity, and that those needs can be met in no other way. 215 pages. $2.00

These are only some of the books recommended by Dr. Jones.
Write us for a complete list.

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101 South Eighth Street **Richmond, Indiana**

AN INSTITUTE HELD FOR MEETING WORKERS

The Institute for Meeting Workers held at Pendle Hill from February 7 to 14 represented much more of discovery, of innovation, of stimulation than its name reveals. Thirty people from twenty-two different meetings in which their responsibilities ranged from that of membership in committees to those of clerks and overseers, gathered here for a week of intensive study of the Quaker Way. Week-end conferences on special subjects there had been before, but this was the first time a group of rank and file workers had come to Pendle Hill for so long as a week to make a study of the problems and methods of building up the life of the meeting, and in that way the institute was an experiment. To its success everyone who has had the experience of this week will gratefully testify.

The pace was rapid. Howard Brinton, in five lectures and an extra period for questions, took us, enthralled, on a survey of the approaches to Quakerism, psychological, historical, Biblical, showed us how it is linked up with meditative religions of the East, and brought us at the end to modern Quakerism and the possibilities that lie before it. Few indeed are the scholars who can be both profound and clear, and this course on the Sources of the Quaker Way was a thrilling experience.

Two hours of every morning were devoted to a seminar on meeting problems, which was ably led by Foster J. Heacock. Each day a different topic was introduced by someone particularly well qualified to speak on it and a general discussion followed, with specific questions and suggestions arising out of the experience of the group. The Educational Task (led by Foster Heacock), Social Expression in the Community (led by Henrietta Jaquette), a Developing Religious Experience (led by Rachel Cadbury), and Advancement Work (led by Barnard Walton), were some of the topics thus developed, and those who took part in the Seminar felt that it had great practical value.

In the evenings Herbert Waller of York, England, gave a series of lectures on "Significant Aspects of the Quaker Way," lectures that were beautiful in expression and in the spirituality of their thought. We shall not soon forget his talk on "The Sacrament of Life."

Not all of our time was spent on so lofty a plane as might appear from this resume. The afternoons brought forth various delightful excursions. There was, for instance, a trip to Westtown, with a tea party at the Whitneys. While the rain poured down outside and the open fire crackled inside, Janet Whitney read to us the first chapter of her "Elizabeth Fry" which begins so charmingly with the seven mad-cap girls in the scarlet cloaks and ends with that impressive, prophetic sentence, "God is a dread neighbor." When we went, on another day, to tea at the Hulls in Swarthmore, we were much interested to see the original painting of "The Quaker Wedding" which is reproduced in Janet Whitney's book. There was also a visit to Bryn Mawr and Haverford and tea with Susan Dewees, the singing of spirituals by the Cheyney Chorus, and an evening entertainment at Pendle Hill provided by what used to be called in old play bills, "a dazzling galaxy" of home talent.

ELIZABETH GRAY VINING.

WHEN MUSCATINE FRIENDS "ATE AFRICAN"

Muscatine, Iowa, Friends "ate African" at the church on February 19. Judging by the way things disappeared, they liked African food. As the supper drew to an end, the pastor, Geo. B. Evans, to give the proper setting, played "Steal Away" on the cornet. Then Viola Smith led a very unique devotional. This was broadcast from station WORD, the announcer and the participants in an adjoining room. A number of the scripture writers were heard, and all were missionaries.

A number took the part of missionaries on the field. The wife of the pastor took the part of Myra Cope Bond and her day's work, Elizabeth Smith told the story of Nandi. Reva Stellrecht told of African children and their homes, Bertha Hyde took the part of Helen Ford. Margaret Hyde read a poem revealing our duty away and at home. Mrs. McCaffrey, Ruth McCaffrey, Minnie Campbell, and Helen York, acted in a playlet showing that missionary work must begin at home, even though it does not stay there.

An offering was taken for the mission fund, after which the groups separated, the young to play games, some to visit and some to wash the dishes! Much credit should be given to Mrs. Fred Evans and Mrs. Louis Herwig who planned the program.

MARRIAGES

ANDREW-WHITE—At the home of P. E. White, Climax, North Carolina, December 25, 1936, Louise White, daughter of P. E. White and wife, to K. T. Andrew, son of T. F. Andrew and the late H. Jane Andrew. T. F. Andrew, minister.

WALTER-GOULD—On February 5, 1937, Velda Gould to Ward Walter, a member of the Marshalltown, Iowa, Meeting. Carl D. Byrd, minister.

DEATHS

BALDWIN—At his home in Marion, Indiana, January 29, 1937, Nereus B. Baldwin, age 82. Death was attributed to complications following a fall last December. He was an active and faithful member of First Friends. At the time of his death he was serving as an elder and as evangelistic superintendent of Marion Quarterly Meeting. He is survived by the widow, three sons and one daughter. Funeral services were conducted at First Friends by Merl Wilson, assisted by the pastor, James R. Furbay, and Harry Kreider. A second service was held at Cherry Grove Church near Lynn, Indiana.

COFFIN—At Carthage, Indiana, January 31, 1937, at the age of more than seventy-five years, Louisa Coffin, daughter of George Fox and Lydia Jessup Coffin. She was a birthright member of Westland Friends Meeting and spent her life in Westland, Walnut Ridge, and Carthage communities. Her parents and seven sisters and brothers preceded her, leaving her the last of her immediate family. Cecil E. Haworth, minister.

DAY — On January 27, 1937, at her home near Newton, Iowa, where she had lived for sixty-six years, Mary Elizabeth Day, wife of Elwood Day. Born near Newton on August 21, 1859, the daughter of John and Elizabeth Hobson, she was a devout Christian and a member of the Center Friends Meeting in Lynn Grove Quarter. Funeral services were conducted from the Center meetinghouse by Richard Newby and the pastor, Guilford Street. Her husband, a son and a daughter survive.

ELLIS — At her home in Greenfield, Indiana, January 6, 1937, Hester Catherine Ellis, aged eighty-two years. The daughter of Quaker parents, John and Maria Zion of Rush County, Indiana, she was successively a member of the

Entrance to George School

Parents should realize the increasing benefits to students entering the First or Second Classes (Grades 9 or 10). The New "Sequence Curriculums" give a continuous three years of study prior to graduation, with the same groups of students working with the same instructors. Qualified new students for these sequences are accepted for Second Class (Grade 10). First Class provides a period of exploration and study of the natural bent of the student so that he may be guided into the sequences best for him.

Entrance to Junior and Senior Classes (non-sequence curriculums) is limited, with preference given to children of Friends and former students of the school.

Application for Entrance for September, 1937, Should Now Be Made.

For catalogue and booklet "What to Study at George School" address:

GEORGE A. WALTON, Principal

Box 351, George School, Pa.

Raysville, Carthage, and Greenfield, Indiana, Meetings. She was married to Melville S. Ellis on February 3, 1873. To them were born seven children, five of whom, four sons and a daughter, survive, as does a brother, William R. Zion of Knightstown, Indiana.

GARDNER—In an automobile accident, January 8, 1937, P. A. Gardner. The husband of Cora Lee Norman Gardner, well known Friends pastor and evangelist, he was able, through his gift of song, to aid her in Christian service. He was a loyal member of the Chatham, North Carolina, Meeting, of which his wife was pastor. Funeral services were conducted by Murray C. Johnson and Thomas Hendrix of Greensboro.

HARPER — Near Mooresville, Indiana, January 13, 1937, Marietta Davis Harper. She was the daughter of John M. and Eliza Davis, and was born in Wabash county, Indiana, September 9, 1862, one of six children, of whom Albert Davis and Leota Davis Botkin, of Muncie, survive. She was married to Samuel C. Harper, December 31, 1885, settling with him on his parents' farm where they lived for over fifty years. She was a sincere Christian from her early conversion, faithful to her church and serving it as an elder for many years. Services conducted by her pastor, Albert L. Copeland, were held at the home, January 15, 1937.

HENLEY—On February 12, 1937, at Indianapolis, Indiana, Martha D. Henley. She was born March 11, 1860, and was married to John C. Henley on August 29, 1888. Until 1897 they lived at Carthage, Indiana; the rest of her life was spent in Indianapolis. She was prominent in missionary circles for over thirty years and was especially active in the Winona Summer School of Missions. She served for ten years as Secretary of Literature for the Woman's Missionary Union of Friends in America. She was also a member of the Interdenominational Board of Foreign Missions in the United States, and was a charter member and very active in organizing the interdenominational Woman's Missionary Union in Indianapolis. She taught for ten years in the Indianapolis Public Schools. Her husband and twin daughters survive her.

HOSKINS—At the home of his sister, Mrs. O. J. Hodson, at Argonia, Kansas, February 20, 1937, Charles Hoskins, age seventy-three years. A member of the Argonia Meeting, his deep-abiding faith was manifested by every-day living, by unusual patience and Christian cheerfulness. He was highly respected by all who knew him. Funeral services were in charge of L. Herbert Reynolds and Alden Knight.

JAY — On January 28, 1937, Emma Honeyman Jay, aged seventy-two years. The daughter of James and Elizabeth Honeyman, she was born in Miami County, near West Milton, Ohio, on June 1, 1864. She was married to Elijah A. Jay, December 24, 1881. To this union were born four children, three of whom, two sons and a daughter, Ethel Jay Propst, pastor of the Dayton, Ohio, Meeting, survive. Elijah Jay's death preceded his wife's about a year ago. From early childhood Emma Jay lived a devoted Christian life, always faithful in attendance at and service to her church. She was a member of the Dayton, Ohio, Meeting and officiated on the Ministry and Oversight committee during its present organization.

KEAN—At Emporia, Kansas, January

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NEWS OF WESTTOWN

Founded and Maintained Since 1799, by Philadelphia Yearly Meeting of Friends (Arch Street)

For Old Scholars and New Friends

SECOND MONTH, 1937

Winter out-door sports have not yet arrived; but skates, skis, and sleds are waiting expectantly.

Winter in-door activities are in full swing: Dramatic, musical, and artistic talents concentrate on the Senior Greek play, the Oral English contest, and the "Mikado." Intellectual achievement culminates in the Cum Laude banquet to be addressed by Stephen Vincent Benet.

Ten Regional Scholarships will again be offered: To boys and girls entering Tenth or Eleventh Grades, who are outstanding in character, leadership and intellectual ability. Application blanks must be in the hands of regional alumni committees by Fourth Month 1st. To obtain these blanks or further information about the School, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

11, 1937, Hannah Gause Kean, wife of the late John G. Kean. She was born in Hamilton County, Indiana, March 13, 1856, and came to Kansas as a child with her parents, who settled on a claim near Emporia. She is survived by three sons and two brothers. Funeral services were conducted by her pastor, Lloyd S. Cressman, from Emporia Meetinghouse, burial taking place in the Cottonwood Friends cemetery.

KNIGHT—At Newman Memorial Hospital, Emporia, Kansas, Elizabeth Harvey Knight, January 28, 1937, after a very brief illness. She was born in Jonesboro, Indiana, September 28, 1868, and was married in 1885 to Edwin Knight, who died in 1932. They came to Kansas in 1892. In recent years Elizabeth Knight was engaged in practical nursing and it was while caring for a patient that she contracted blood poisoning which proved fatal. She had been a member of the Emporia Friends Meeting since about 1899, was a devout Christian, and her loss is keenly felt by her many friends as well as the family.

LEGGETT—At her home near Victor, New York, February 2, 1937, Lizzie Dennis Leggett, a minister. Born at Salem, Michigan, November 8, 1867, she was converted in early life, and became an earnest Christian worker. After attending the J. Walter Malone Bible Institute in Cleveland, Ohio, she did acceptable Christian service in Michigan, Indiana and Ohio. In 1903, she was recorded a minister of Friends at Alliance, Ohio. She was united in marriage to William H. Leggett, September 20, 1905. In 1921 they moved to the village of Farmington, near Macedon, New York, and soon after she became pastor of the Farmington meeting, where she served for nearly two years. She was much loved throughout the entire community, and will be greatly missed, especially by the young people whom she loved dearly. Someone said that when she entered the room it seemed as though another light had been lighted. Funeral services were conducted in the Farmington Meetinghouse, in charge of her pastor, Arthur W. Hammond.

REISINGER—At the home of her son in Marshalltown, Iowa, January 7, 1937, Mary Jane Reisinger, aged eighty-three years. She had lived in Marshall County for fifty-six years. Her husband, Marion Reisinger, who died in 1934, had done evangelistic work in Iowa, Kansas and elsewhere. Funeral services were conducted by Rosa M. Harding.

NOTICE

PARIS, FRANCE—Mme. Melon-Hollard and daughter, Germaine, member of the Society of Friends, 78 rue d'Assas, Paris, 6e (opposite Luxembourg), receive paying guests. Very moderate prices.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 602 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 703 Biddle St., Phone 3-9384.

MIAMI, FLORIDA

Friends Meeting every First Day at 11:00 a. m. on 15th floor of Dade County Security Building, First Avenue near First Street N. E. Sara Parry Thomas, 1220 Twenty-third Court S. W., Clerk. Friends and others interested are cordially invited.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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